

the Alliance Witness

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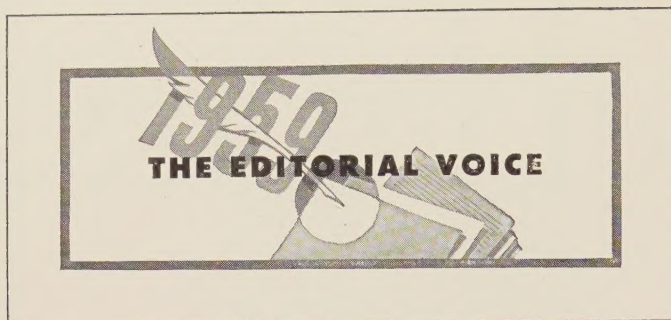


WILLIAM W. CONLEY

A PUNAN DYAK (SEE PAGE 19)

In this issue

SPIRITUAL NOBILITY By Don J. Kenyon
WHEN WILL WE PRAY MORE? . . . By Cecil M. Smith



IMPORTANCE OF THE DEVOTIONAL MOOD

Maintenance of the devotional mood is indispensable to success in the Christian life.

Holiness and power are not qualities that can be once received and thereafter forgotten as one might wind a clock or take a vitamin pill. The world is too much with us, not to mention the flesh and the devil, and every advance in the spiritual life must be made against the determined resistance of this trinity of evil. Gains made must be consolidated and held with a resolution equal to that of an army in the field.

To establish our hearts in the devotional mood we must abide in Christ, walk in the Spirit, pray without ceasing and meditate on the Word of God day and night. Of course this implies separation from the world, renunciation of the flesh and obedience to the will of God as we are able to understand it.

And what is the devotional mood? It is nothing else than constant awareness of God's enfolding presence, the holding of inward conversations with Christ and private worship of God in spirit and in truth. Public worship embraces the community of believers and is genuine only as the individuals who compose the company assemble in the mood of reverent devotion. Anything short of this is sheer formality and must surely be unacceptable to God.

Among the enemies to devotion hardly another is so harmful as distractions. Whatever excites the curiosity, scatters the thoughts, disquiets the heart, absorbs the interests or shifts our life focus from the kingdom of God within us to the world around us—that is a distraction; and the world is full of them. Our science-based civilization has given us many benefits but it has multiplied our distractions and so taken away far more than it has given.

One thing is certain, however: we cannot turn the clock back to quieter times, neither can we hide from the persistent clamor of the twentieth century. We must learn to live in such a world as this and be victorious over it.

In the normal course of things a certain number of distractions are bound to come to each one of us; but if we learn to be inwardly still these can be rendered relatively harmless. It would not be hard to compile a long list of names of Christians who carried upon their shoulders the burden of state or the responsibilities of business and yet managed to live in great inward

peace with the face of the Lord in full view. They have left us a precious legacy in the form of letters, journals, hymns and devotional books that witness to the ability of Christ to calm the troubled waters of the soul as He once calmed the waves on the Sea of Galilee. And today as always those who listen can hear His still, small voice above the earthquake and the whirlwind.

While the grace of God will enable us to overcome inevitable distractions, we dare not presume upon God's aid and throw ourselves open to unnecessary ones. The roving imagination, an inquisitive interest in other people's business, preoccupation with external affairs beyond what is absolutely necessary: these are certain to lead us into serious trouble sooner or later. The heart is like a garden and must be kept free from weeds and insects. To expect the fruits and flowers of Paradise to grow in an untended heart is to misunderstand completely the processes of grace and the ways of God with men. Only grief and disappointment can result from continued violation of the divine principles that underlie the spiritual life.

The multiplying of artificial objects of attention has not made people happy; it has made them quite the opposite. Think of the contented grandmother of American tradition, a look of sweet serenity on her face, quietly knitting on a hollyhock-fringed porch, and compare her with the nervous, exhausted housewife of today, moving tensely among her laborsaving devices trying to get her work finished in time to keep an appointment with her psychiatrist. These pictures may be slightly overdrawn; the grandmother being, possibly, not *quite* so contented and the modern housewife not as frustrated as we suppose, but there is a lot of truth here nevertheless. Things cannot bring happiness; they can only add more weight to the already too great burdens of the heart.

The remedy for distractions is the same now as it was in earlier and simpler times, viz., prayer, meditation and the cultivation of the inner life. The psalmist said, "Be still, and know," and Christ told us to enter into our closet, shut the door and pray unto the Father. It still works.

"Let us return to ourselves, brothers," said the Greek saint Nicephorus, ". . . for it is impossible for us to become reconciled and united with God if we do not first return to ourselves, as far as it lies in our power, or if we do not enter within ourselves, tearing ourselves—what a wonder it is!—from the whirl of the world with its multitudinous vain cares and striving constantly to keep attention on the kingdom of heaven which is within us."

Distractions *must* be conquered or they will conquer us. So let us cultivate simplicity; let us want fewer things; let us walk in the Spirit; let us fill our minds with the Word of God and our hearts with praise. In that way we can live in peace even in such a distraught world as this. "Peace I leave with you, my peace I give unto you."

Spiritual Nobility

There is a revolution within orthodoxy . . . How are we to meet it? We can't ignore it . . . We should not be satisfied with the superficial . . . We CAN approach it as the Bereans did . . .

By REV. DON J. KENYON

WITHIN the ranks of orthodoxy a revolution is taking place. No thinking Christian can ignore it. The trend has been gradual but it has been strong. In some areas where radical reactions are to be expected it has broken out into the open, and it may soon break out in more conservative circles. This article is not written to deplore it or to applaud it—merely to report it. To many readers the facts are well known; to others, perhaps, not so apparent.

It was inevitable that this should happen. It cannot be traced to one single cause or blamed upon any single group. Much of it can be accounted for by a general rebellion against the old, established patterns. Make no mistake—theology is not exempt from the shattering of precedents. The day is gone when we can dismiss all religious restlessness with the smug assertion that “Jesus Christ is the same yesterday, today and forever.” Indeed *He* is. But some of His good servants are in a dissenting mood.

Almighty God Himself may be involved with some of the causes as well as the effects. There may be some judicial factors implicated when men are caught in a wholesale delusion that threatens to reduce even the faithful into “schools of thought” that prefer to expend their spiritual energies sniping at one another rather than defending the faith (2 Thess. 2:10b-12; Heb. 12: 25-29).

However, historically there may be several reasons for what is taking place. The major ones are these:

(1) The moral and spiritual failure of evangelicalism. Our generation has preached too well and lived too badly. Intelligent listeners (and they are many) have quite honestly as-

sumed that it is enough to subscribe to a creed without letting it be a vital faith that changes the way of life. They have assumed that holiness is optional. Our bureaucratic ecclesiasticism has done little to discourage such opinion. All of this has caught up with us no matter how vehemently we may deny it.

(2) The increased ability to become critical. This is by far the most significant cause for the revolution. Government subsidy for our GI's flooded our schools with men and women who had much of the adolescent nonsense knocked out of them by the hard facts of war. The traditional clichés of religion no longer satisfied their minds. They wanted more than neat little answers out of the deepfreeze of a dead orthodoxy.

Let us face it. Our churches are being filled with a fresh group of young married couples, college trained, inquisitive and hungry for reality. A new type of preacher has been replacing the old school. These are men with sound academic back-

ground and, in most cases, extensive theological training. Many of them have mastered the Biblical languages, read all of the major theological works and are generally capable of demonstrating with good reasons why they preach what they do.

One thing should be made clear. This is not the perennial quarrel between liberalism and fundamentalism. This problem is *within* the ranks. There are literally thousands of men who are part of this revolution who would bristle at being termed liberal. But, mark you well, they would bristle even more at being tagged a fundamentalist. The latter term has been heaped up with such stigma that it no longer serves as a banner under which many godly men desire to take their stand.

Although this short article does not allow opportunity to expand the statement, it is a matter of common knowledge that the greatest ground swell of opinion is felt in the area of the doctrine of inspiration of the Scriptures. There is also a sharp contention in the field of eschatology. Since the former doctrine affects the authority of the Bible and the latter the blessed hope, every man of God should be alerted.

The time has come for us to call upon the resources of our spiritual nobility. If these resources are found wanting it takes no prophet to predict that there will be a disaster within the household of orthodoxy. It is too easy to assign the difficulty



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to a matter of intellectualism versus spirituality. To put it bluntly—and accurately—this is just *not true!*

Hundreds of men of God who have chosen to stand in the “gray area” between the left of liberalism and the right of hyper-fundamentalism have neither intellectualism nor escapism as their motive. Anyone who looks down his nose with such an attitude is ignorant, whatever his educational background. We are going to live with this problem for a long time. It seems wiser to face it. The following is a realistic approach—a call to be Berean.

Luke distinguished between the vulgar reaction which Paul and his party received at Thessalonica and the one they received at Berea by using the word “noble.” What was it about the Bereans which Luke so graciously commended by using this lofty word? The word “noble” means wellborn. Thus it was no accident that the Bereans acted as they did. Being a people of a higher order, they had learned to ponder their problems rather than giving over to emotional and childish passions. They were ready to think it through rather than give way to undisciplined reactionism as the Thessalonians had done.

Our present dilemma in evangelicalism calls for a generous quantity of this spiritual nobility. It mani-

Marks of a Christian

Ye may put a difference betwixt you and reprobates, if ye have these marks:

1. If ye prize Christ and His truth so as ye will sell all and buy Him and suffer for it.
2. If the love of Christ keepeth you back from sinning, more than the law, or fear of hell.
3. If ye be humble and deny your own will, wit, credit, ease, honor, the world and the vanity and glory of it.
4. Your profession must not be barren and void of good works.
5. Ye must in all things aim at God's honor; ye must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read and hear the Word, with a heart-purpose that God may be honored.
6. Ye must show yourself an enemy to sin and reprove the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing.
7. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God.
8. Make conscience of your calling, in covenants, in buying and selling.
9. Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication and thanksgiving, and count not much of being mocked; for Christ Jesus was mocked before you.—SAMUEL RUTHERFORD.

festated itself among the Bereans in two ways:

First, an intelligent disposition to evaluate what they heard. Nobility of spirit is neither gullible nor atrophied in its approach to facts.

Second, a cautious testing of facts with the Word. We have drifted far! Emotion has supplanted logic. Much of our preaching requires only that the listener keep his ear cocked to detect any deviation. We have committed all our pondering to the preacher and are content to leave it there. Woe to any preacher who begins to think his way out of the accepted groove. A questionable sentimentalism has taken the place of a sound exegetical approach to the Word of God.

We must shake ourselves wide awake. We have passed through the period where our traditions can be established beyond question by appealing to yesterday's worthy scholars and spiritual giants. It is no sign of nobility to avow that we believe the Bible from cover to cover (including all marginal references, Usher's chronology and Scofield's dispensational framework). The big question from now on is going to be settled by keen, trained, noble minds, inquisitive as to exactly what the Bible *does* teach from cover to cover.

We have played too long with memorized “proof texts.” Need it be said that a teaching can be *Scripture* without being *scriptural*? Ask Jehovah's Witnesses the next time they knock at your door.

“Readiness of mind,” the fruit of nobility, may entail many years of hard, close-in toil with the Word of God. We must get to God and ask His forgiveness for being contented with someone else's hard labor with the Bible and begin to settle some things for ourselves. The right wing of evangelicalism has been too long satisfied with its easy answers and trite little clichés that attempt to put boundless truths into little capsules for our insane, feverish age to gulp on the run. It is time to cease the effort to make Christianity popular and palatable and allow it to be what it is—something supernatural which puts the sword to man's depraved heart and nauseating worldliness.

Yes, there is a revolution taking place in the ranks of orthodoxy. There are honest, alert, spiritual, intelligent men in the camp who are thoroughly disgusted with the *status quo*. Make no mistake about it. They may be the Bereans! The scribes and Pharisees were fundamentalists, too. ♦ ♦ ♦

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IF you are like the ordinary Christian it is possible that you will spend more time tomorrow eating your evening meal than in your prayer closet. Many spiritual leaders, pastors, evangelists, teachers and missionaries facing gigantic problems, though they are at the center of enemy attack and are bearers of great burdens, live and minister without calloused knees.

Tomorrow I intend to speak to jungle Indian Christians here in Pano about the results of prayer. I desire to encourage them to pray more as they see from the Bible what God will do in answer to the prayers of His children.

We will have to be patient with these Christians. They have not had the light and knowledge we possess. They have no Bible, only a very few parts are in their own tongue; they have no books on prayer or biographies of great men of prayer. In fact, very few can read. They have had no trained pastor to give them consistent Bible teaching. When I speak I use an interpreter, for we are in the process of learning their language. We may excuse these humble Indian believers if they neglect making prayer a daily habit in their new life in Christ.

But what excuse is there for us? We Christians, we pastors and missionaries of North America with the Bible in old and modern English, with access to Hebrew and Greek texts, with libraries full of commentaries, with knowledge of church history revealing the pattern of the true Christian experience—what pretense, what excuse, what reason give we for prayerless lives? Why do we pray so little? Why are we so careless in this which is our greatest responsibility and our greatest opportunity? When will we pray more? These possible answers came out of my meditation:

1. *We will pray more when we realize again the true meaning of prayer.*

We think that to pray is to ask, to petition, to supplicate; and so it is, but it's much more.

To pray is to worship, to adore, to praise, to extol the name and person of God. God is seeking worshipers—persons who adore Him. Much prayer is "Lord, give us this day . . .," but Christ in the model

When Will We Pray More?

Why are we so careless about our greatest responsibility and opportunity? Prayer is the greatest power on earth.

By REV. CECIL M. SMITH

prayer bids us to worship first. "Hallowed be *thy* name. *Thy* kingdom come. *Thy* will be done . . ."

To pray is to give thanks, to express gratefulness to a gracious Father for manifold mercies and blessings received.

To pray is to confess to God our failures, shortcomings, outright sins and rebellion, our lack of appreciation, lack of conformity to His will, failure to possess provided blessing, failure to grow in spiritual stature, failure to be more zealous for righteousness and failure to witness a consistent confession.

To pray is to intercede for others—the heathen, the neighbors, the family—the church and its members, and then for our leaders both spiritual and national.

Prayer is this but it is even more, prayer is a holy, intimate communion between Father and child.

To pray is to be with God. Someone has said, "The highest kind of prayer is never the making of requests. Prayer at its holiest moment is the entering into God to a place

of such blessed union as makes miracles seem tame and remarkable answers to prayer appear something very far short of wonderful by comparison."

2. *We will pray more when we realize the value Christ put on prayer.*

It was a most important factor in His life and ministry. In His busy schedule He took time to pray. God in the flesh had to pray and He calls us to much prayer by His example.

In the three years Christ spent with the disciples did He prepare them for preaching to all the world? Yes, He did. How? By teaching them how to preach? No, but by teaching them how to pray.

3. *We will pray more when we realize the power of prayer.*

Prayer is the greatest power on earth. Tennyson wrote, "More things are wrought by prayer than this world dreams of." The fervent prayer of a righteous man is "very powerful" in its effects (James 5:16, Williams). We are bidden to pray one for the other that we may be healed. Prayer can put us into touch with divine life for spirit and body.

Prayer will make us bold in our testimony for Christ. We will have



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confidence in our witness for Him though persecuted by the world and its leaders (Acts 4:31). Through prayer God sends laborers into His harvest.

Chrysostom has described the power and the results of prayer in words that still live: "The potency of prayer has subdued the strength of fire, it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, dispelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. There is an all-sufficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings."

4. *We will pray more when we realize that we are strong only when we pray MUCH.*

We are slow to realize our own inability and that of our own efforts. We put a premium on talent and education and feel that these are necessary for success in the Christian life and ministry. We have not felt the blow of Christ's words, "Without me ye can do nothing." E. M. Bounds, speaking of short prayers, says, "Our devotions are not to be measured by the clock, but time is of their essence. . . . Short devotions are the bane of deep piety. Calmness, grasp, strength, are never companions of hurry. Short devotions deplete spiritual vigor, arrest spiritual progress, sap spiritual foundations, blight the root and bloom of spiritual life. . . . We can curtail our praying and not realize the peril till the foundations are gone. Hurried prayers make weak faith, feeble convictions, questionable piety. To be little with God is to be little for God. To cut short the praying makes the whole religious character short, niggardly and slovenly."

5. *We will pray more when we realize that God wants quality and not quantity.*

Jesus was a very busy man but never rushed. Though He saw a waiting world perishing in the black night of sin, He directed the dis-

ciples to Jerusalem to wait in the upper room. They were to pray before they preached one sermon, visited one synagogue or made any advance to evangelize. He wanted prepared men.

Paul sought God in the secret places of Arabia. No spiritual success has yet been recorded without mention made of great exploits in prayer and faith. Great faith expresses itself in prayer, great love for God expresses itself in prayer and great desires for God express themselves in prayer.

6. *We will pray more when we realize that not to pray is to sin.*

How many Christians know that it is right to pray but fail to pray much. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Prayerlessness is one of the greatest sins of omission.

Many of us give God money for missions in place of intercessory prayer. Others dedicate hours of

activity to the various parts of the church program but little to the prayer closet or prayer meeting. King Saul's act (1 Sam. 15:15) looked reasonable and very pious, but the servant of the Lord rebuked him, saying, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

7. *We will pray more when our flesh is crucified and our spirit is under the control and discipline of the Spirit of the Lord.*

When we realize that at the most there will never be much time to pray and that we will have to take time just as we take an hour and a half each day for meals; when we realize that we are impoverishing our souls and hindering the spiritual life of the church by being careless in prayer we will pray more.

Let us realize these things now and pray without ceasing! ♦ ♦ ♦

Thee Only Will I Praise

By LOUIS M. MUHARSKY

Lord, I will praise Thee with the voice of song; with a joyful hymn will I praise Thee.

Thou, Lord, art the melody of the upright heart; and the solemn warning to the froward mind.

By Thy grace will I keep me tender toward Thee, nor turn a stubborn will to the leading of Thy Holy Spirit.

I will yield me for the love of Jesus. I will surrender for the fear of righteous judgment.

Because of Thy holiness I hate sin. Because of Thy tender compassion I love the sinner; yet not I, but Thee, Lord, worketh this work unto salvation for all the lost that look to Thee.

I will bear Thy testimony before the face of men. I will take the gospel of hope to the sin-warped tribes, and the good news to the ripened fields beyond—and a little farther—and still a little beyond, where the strength of men doth fail and the love of God begins.

I will bear Thee a quiet witness on a quiet street, so such as seek my shelter shall rejoice to know that Thou hast opened wide my door.

When I have walked uprightly in Thee through the day I lay me down to rest in the midst of the turmoil of the nations; in the surety of faith that Thy right hand keepeth me and Thy left hand scattereth all the schemers that conspire to turn me from Thy path. I sleep in untroubled safety through the troubled hours of darkness and strife because my soul is stayed on Thee.

I will keep the Sword of the Spirit in the fortitude of faith; so shall Thy truth lay bare the serpent Unbelief.

Thou hast brought my soul from the hopeless pit of Satan to the glorious heights in Jesus; still doth Thy grace overreach the farthest limits of the wildest imaginings of the pure in heart.

That glory which Satan risked Thy wrath to win—and lost, Thou givest freely unto overflowing to the redeemed in Jesus Christ.

Thou hast answered all my searchings in one word—Thy Living Word—the Christ of God.

GLORY, GLORY, GLORY TO THY NAME.

HEAVEN—

WHO MADE IT, AND WHAT KIND OF PLACE IS IT?

WHO IS THERE NOW?

WHO WILL BE THERE, AND HOW IS ENTRANCE GAINED?

WHAT DO WE REALLY KNOW ABOUT IT?

By PAUL GEYMONAT

THE Bible yields a wealth of information about heaven. It reveals who made it, and when; what sort of place it is; who dwelt there in time past; who dwells there now; and who will dwell there in the future; in what direction it is; who was cast out of it; who will be received there; and how admittance may be obtained to that wonderful abode of the blessed.

Who made heaven, and when? The Bible answers: "In the beginning God created the heaven" (Gen. 1:1). The date, as our finite minds reckon time, is not given, and even if it were we are not sure that we could grasp its full significance. It is enough for those who "walk by faith, not by sight" to know that He who does all things well has not seen fit to tell us. There are some things that God in His infinite wisdom has revealed to us only to the extent that they are profitable and that we are able to understand them. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us" (Deut. 29:29).

God has revealed enough to keep us occupied until the end of our days. Someone said, "It is not the things I do not understand in the Bible that bother me, but the things I do understand." So, let those who will bury themselves in astronomical figures and speculate to their heart's content, and that to no profit. The wise child of God will accept in simple faith the word of Scripture that "God created the heaven," and that this creation took place "in the beginning." Why seek to pry behind a curtain which God has drawn? It is sinful to do so. Let us rather see what He has revealed; it will be most profitable.

What sort of place is heaven? It is a place and state most blessed,

for it is God's dwelling place. "Then hear thou from heaven thy dwelling place" (2 Chron. 6:30). Heaven is the throne of God, the place where He sits in majesty. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isa. 66:1). Heaven is also the place from which in times past angels spoke at God's command. "The angel of God called to Hagar out of heaven" (Gen. 21:17). "The angel of the Lord called unto Abraham out of heaven the second time" (Gen. 22:15).

Heaven has windows; and out of them God sends judgment or blessings according to His decree. At the time of the flood "the windows of heaven were opened" (Gen. 7:11), and judgment fell upon every living creature upon the earth. But God has promised to pour blessings out of the same windows if we heed and obey His word. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Heaven is God's possession, and He will not allow sin or evil to enter into it. "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth" (Gen. 14:22). "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). Heaven has many mansions. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

Who dwelt in heaven in time past? We have seen that God and His angels dwelt there; but the Bible tells us also that the Lord Jesus Christ was there from the beginning. "In the beginning was the Word, and the Word was with God, and the

Word was God. The same was in the beginning with God" (John 1:1, 2). The Word referred to here is the Lord Jesus Christ—the Word made flesh—as we are told in a later verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Who dwells in heaven now? God dwells there, and the Lord Jesus Christ is there also at His right hand where He makes intercession for us. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Who shall dwell in heaven in the future? They are the innumerable host of those who died in Christ, and of those living, but in Christ, at His appearing. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). This is indeed a blessed prospect. Does it not behoove all those who are made aware of these things to make sure that they will be included in the number of those who are "caught up"?

In what direction is heaven? It is in an upward direction, above the earth. "For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Psa. 103:11). On the eve of the crucifixion Jesus "lifted up his eyes to heaven" (John 17:1), and on the day of the ascension He was "carried up into heaven" (Luke 24:51), and His disciples "looked stedfastly toward heaven as he went up" (Acts 1:10).

Yes, Jesus went up, but He is coming back again for His own. We hear a great deal these days about space travel; some day the redeemed of the Lord will go on the greatest space journey ever made by man—they will go to meet their Lord in the air.

Who was cast out of heaven? The devil and the angels that sinned. "God spared not the angels that sinned, but cast them down to hell"

(2 Pet. 2:4). "How art thou fallen from heaven, O Lucifer, son of the morning!" (Isa. 14:12).

Who will be received in heaven, and how will they obtain admittance? All those for whom Christ died who have accepted through faith the salvation freely provided for them. "I will come again, and receive you unto myself" (John 14:3). What a precious promise! Accept the offer without delay, if you

have not already done so. How? Let God tell you, "But as many as received him, to them gave he power to become the sons of God" (John 1:12). What more can He say to you? What better invitation do you require? And what greater assurance of acceptance if you will but come! Do not delay! Receive Him now! He will receive you, and prepare for you a place in heaven.

◆ ◆ ◆

Progressive Holiness

By A. B. SIMPSON

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

WE ARE reminded by this beautiful expression that we may have fellowship with our Lord in His transfiguration, as well as in His death and resurrection. Christ's transfiguration was the outshining of a glory within. It was the same coarse tunic which He had worn in all His journeyings through Galilee that became resplendent as the sun and white as the light. No angelic attendant brought Him a special robe for the transfiguration, but the glory of His deity covered His human frame and His homely garments until they shone above the brightness of the sun, even as sometimes a little bit of broken glass reflects the glory of the setting sun until it seems like a gem of incomparable value.

In like manner our transfiguration must come to us from within and from above. Our commonplace lives and duties may become so glorified by the touch of God that even the humblest lot, like that of the slave girls of Crete, may "adorn the doctrine of God our Saviour in all things."

The last clause of our text reminds us that this form of sanctification, or rather glorification, is progressive. There is a good, a better and a best. And so we are represented as successively advancing from grace to grace, and grace to glory, as we prove first "the good" and then "the acceptable" and then "the perfect, will of God."

There is a moment when we put on Christ, and by a simple and comprehensive act of faith He is made unto us "wisdom, and righteousness, and sanctification, and redemption."

But there is also a process of deeper experience and fuller obedience. It is one thing to cross the Jordan by a definite transaction and transition. It is another thing to "walk through the land in the length of it and in the breadth of it." This twelfth chapter of Romans gives us a fine illustration of comprehensive and progressive holiness, leading us out into all the relationships of life, and proving in all the "good, and acceptable, and perfect, will of God."

There is a striking passage in the Epistle to the Colossians where Paul speaks of Epaphras "labouring fervently . . . in prayers," that they "may stand perfect and complete in all the will of God." One of these adjectives literally means "adjusted." It is a great thing to understand the law of the fitness of things and apply it to our Christian life and work. A good thing may be spoiled by a misfit. A word in season, even if very simple and ordinary, is better than a volume of inappropriate words.

We need to be adjusted to the will of God instead of trying to adjust it to our will. We need to be adjusted to circumstances and conditions instead of trying to bend them to our inclinations. We need to be adjusted to people instead of

trying to make them suit us. We need to be adjusted to occasions and opportunities so that our lives shall be symmetrical and marked by fitness to the occasion and harmony with the situation. Our blessed Lord never did anything in bad taste or out of season. His life was marked by a beautiful propriety, and even His enemies were compelled to say, "He hath done all things well."

Beloved friends, let not our good be evil spoken of and our testimony marred by impropriety, foolishness and unseemliness.

The Christian worker needs, above all others, to learn this lesson. How often a lack of consideration spoils our best efforts to help people. How out of place it is to give an address on holiness or divine healing to a promiscuous audience, most of whom do not understand the first principles of the gospel. How wisely the Master adapted Himself to His audiences and suited the word to the occasion. How exquisitely He led on the woman of Samaria from the simple incident of asking for a drink of water until without offense He had searched her deepest soul, showed her her sin, revealed to her her thirsty heart and manifested Himself as the answer to all its longings and needs.

So let our "speech be always with grace, seasoned with salt, that (we) may know how (we) ought to answer every man."

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DAVID R. ENLOW, Editor

AT HOME

Church membership: In 1958 three of the four major religious groups in the United States showed increased membership. Protestants comprise the largest division, with 61,504,669 members, a 2.8 per cent increase over 1957. Catholics increased 10 per cent, with a total membership of 39,509,508. (This includes Roman Catholics "in the United States, Alaska and the Hawaiian Islands, including all families of the defense forces both at home and abroad, and the diplomatic and other services abroad," according to the *Official Catholic Directory for 1959*. The Roman Catholic Church regards all baptized persons, including infants, as members.) Jewish congregations, which totaled 5,500,000 members, showed no increase. The Eastern Orthodox churches have a membership of 2,545,318.

Per capita church giving: Per member giving in American churches in 1958 showed an increase of 4.1 per cent over 1957. Giving for all causes averaged \$63.27 per member (congregational expenses, \$50.39; benevolences, \$12.88). Figures are based on reports from forty-one church bodies and released through the National Council of Churches.

Khrushchev invited to church: Premier Khrushchev has another invitation from America—this one to attend a church along with "an average American congregation." Rev. Douglas W. Jeffrey, pastor of the Sunnyside Baptist Church in Los Angeles, has sent Mr. Khrushchev a telegram saying: "In the name of peace and spirit of Christian fellowship we invite you to Sunday service to see how average Americans worship the Prince of Peace every week."

Taylor receives AEC grant: Taylor University has received from the Atomic Energy Commission a supplemental grant of \$3,465. Dr. Milo A. Rediger, academic dean and interim president, has announced. The grant is part of AEC's program of assistance in equipping college and university laboratories for training in nuclear technology as applied to the life sciences. The amount awarded to Taylor is in addition to a similar grant of \$8,000 received in March, 1958.

Wheaton plans writers' meet: Wheaton College (Ill.) will be host to the fourth annual Writers' Conference

October 23 and 24, according to an announcement by Dr. Clyde S. Kilby, chairman of the department of English. Among the well-known writers participating in the conference are Margaret Landon, author of *Anna and the King of Siam*, and Henry W. Coray, author of *Son of Tears*, both Wheaton alumni. Also taking part are magazine editors and members of the Wheaton College faculty.

Beware of new religious chain letter: A new chain letter with a religious twist is being circulated, and postal authorities warn that it violates the mail fraud section of the postal laws. How the letter works: recipient is instructed to complete the chain by sending a dollar to the first person on the list, to add his own name and to mail another dollar to the church of his choice. Claim is that participants will receive more than \$100,000 if the chain is not broken—and that, all told, churches around the world will receive some \$50,000.

ABROAD

Shanghai's six Russian churches down to one: Word from Free China's listening post indicates that of Shanghai's six Russian Orthodox cathedrals, only one is still functioning as a church. Worshipers number less than a hundred. Their services are conducted by an Orthodox bishop, assisted by a priest and a deacon—all of Chinese nationality.

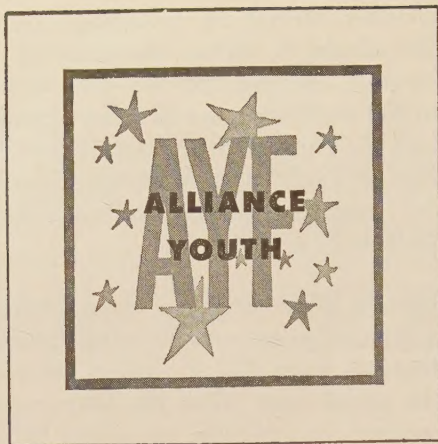
Youth for Christ International met in Mexico: The 11th World Youth Congress of Youth for Christ International opened in Mexico City on August 2 with over 3,000 delegates and visitors. Following the rally service, the delegates divided into teams and conducted seventy-nine youth meetings across Mexico City in churches of various denominations.

PEOPLE

Episcopal Bishop Tucker dies: The Rt. Rev. Henry St. George Tucker, retired presiding bishop of the Protestant Episcopal Church in the United States, died at a nursing home in Richmond, Va., on August 8. He was eighty-five.

Executive administrator appointed at Gordon: The Board of Trustees of Gordon College and Gordon Divinity School, Beverly Farms, Mass., has announced the appointment of Dr. Hudson T. Armerding as executive administrator, pending the appointment of a president. The seventy-year-old institution had been without a chief executive since March 12 when the late Dr. T. Leonard Lewis, president for over fourteen years, suffered a heart attack which proved fatal.

Dr. Haldor Lillenas, well-known gospel song writer, died suddenly of a heart attack August 18 at his vacation cottage at Aspen, Colo. During his long career as evangelist, pastor and music editor, Dr. Lillenas wrote over 3,000 gospel songs. Some of his better-known titles are: "Wonderful Peace," "Wonderful Grace of Jesus," and "My Wonderful Lord."



WELDON B. BLACKFORD, Editor

They Begin with a "T"

By REV. JOHN NEVIUS

College football in a recent survey was rated the second most popular sport in America. The terrific speed and tremendous variety of plays executed by the modern backfield accounts to a great degree for the sport's increasing popularity.

One reason for the modern backfield's prowess is the formation called the "T." Today almost every high school, college and university football team uses the "T" backfield structure.

Golf is another sport that emphasizes a "T," only you spell it "tee." Some consider golf a rather tame sport compared to football, but many enjoy the game.

Speaking of the "T," who hasn't heard of the Model T Ford, the car that made Henry Ford so famous? Or who hasn't heard the expression, "It fits to a T"?

But what connection to the Christian life is this emphasis on the "T"? Well, Teens (note the *t*), we find some vital words in the Christian vocabulary that begin with a "T." Let's look at three.

Truth. Jesus said, "I am . . . the truth" (John 14:6). Volumes have been written on the subject of truth, but the words of Christ tell more than they all. Men write of what they learn and think. Christ spoke of what He is. Christ takes all truth, embodying it in Himself. Christ is truth personified.

Of God David said, "Thou desirest truth in the inward parts." To possess such truth, you must know that the

Lord Jesus lives in you. Having Christ in your life gives you power to speak the truth to others. Without Christ, speaking an untruth or lie could be easy.

All spiritual and moral truth is in the living Word, Jesus Christ, and in the written Word, the Bible. The primary purpose of the Bible is to present Christ and His redemption. The truth of His deity, His virgin birth, His vicarious death and blood atonement, His cross and resurrection, is ever central. Misinterpreting these and other fundamental teaching can seemingly make the Book of Truth the source of many untruths. This is how false cults use the Bible to support their tenets. But the Church and the Christian are to witness to the Truth. Are we doing this?

Trust. "It is better to trust in the Lord than to put confidence in man" (Psa. 118:8). "*For salvation full and free, . . . Christ alone shall be my plea.*" So wrote Oswald J. Smith, concurring with the psalmist and expressing the only way of salvation: putting our trust in Christ. But can we trust the Lord for other needs?

George Müller is called the apostle of faith. During his lifetime he was responsible for 10,000 orphans, and he had other spiritual responsibilities. Also he contributed millions of dollars to the Lord's work. This was all done by prayer and faith. One day in Albert Hall he was requested to answer a question, telling the audience in one single sentence how

it was that he gained things from God when he prayed. Mr. Müller arose, the audience hushed; he spoke one sentence, "George Müller has learned to trust the Father, and the Father trusts George Müller."

Use and exercise develop our bodies. This is true spiritually too. Prayer and trust make strong believers. Trusting the Lord and receiving from Him that for which you trust will strengthen your faith just as weight-lifting strengthens your arms. Think of some need God would approve, then ask Him to meet it. Try trusting; exercise your faith.

Time. "Redeeming the time, because the days are evil" (Eph. 5:16).

What is time? To the youthful mind it is often a synonym for forever. Monday to Friday seems like a millennium; and to wait "until I am old enough to drive" seems like waiting an eternity. Young friend, time is a gift from God to us with no strings attached. We can do what we want with our time, go where we want during our time, and spend our time as we like. We are our own timekeeper. But remember, we can't stop time. Like a river it goes on. We can't hoard time like a material thing; we have no guarantee how long it will be ours. Therefore, "remember now thy Creator in the days of thy youth."

God's gift of time is good. The tragedy of time isn't in itself, but in our procrastination lies the evil—putting off day by day what we should have done yesterday regarding devotion, duty and obedience.

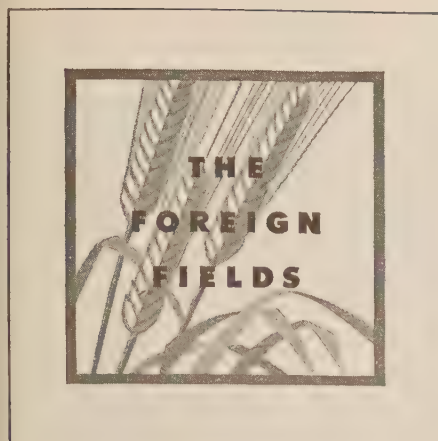
But there still is time to turn to Christ. "I have heard thee in a time accepted . . . behold, now is the accepted time; behold, now is the day of salvation."



In essentials—unity; in nonessentials—liberty; in all things—charity.
—ST. AUGUSTINE.

Special Note to Youth Leaders

The 1960 AYF Calendars have been sent from the National Youth Office for distribution to the pastors at the annual District and Prayer Conferences. Contact your pastor for your beautiful twelve-page calendar. These are being distributed free of cost; however, they are limited—one for each organized AYF.



A Challenging Ministry

By REV. MERLE E. GRAVEN, *Cambodia*

If you visited the United States Embassy auditorium on any Sunday morning at eleven o'clock, you would find assembled people of widely varying theological persuasions. Asian and Caucasian, evangelical and liberal, government personnel and others listen to the message of redemption given without denominational emphasis.

In early 1955 two United States government employees requested our Mission to inaugurate weekly Sunday morning worship services for the English-speaking population of this area. Accordingly, International Church was born and to this ministry I was later appointed, assuming the responsibility in July, 1955.

Since then several people have knelt at the foot of the cross in humble contrition of sin. Two letters have been received from a KLM airlines employee, currently research director of KLM in Central and South America, stating that he is continuing to follow the Master whom he found here in Pnom Penh.

One discouraging factor of such a work is the fluctuation of attendance due to rotation of government personnel. For several months the congregation will increase at an encouraging rate. Then suddenly 30 to 40 per cent will be transferred to other posts, leaving our ranks greatly depleted.

However, this ministry is not without immeasurable compensations. There is the opportunity to present the gospel to many who were formerly nourished on liberalism, and also to challenge the Christians in their spiritual life.

Recently a United States army colonel inquired as to the procedure of contributing to Alliance Missions upon his return to the States. "For," he said, "I believe in the work that the Alliance is doing."

When a Dani Saw Civilization

By REV. H. D. ANDERSON, *New Guinea*

Our local chief, "Bad News," accompanied us on a recent trip from the Baliem Valley to Sentani on the coast. The poor fellow was quite frightened in the plane and seemed to have no idea of the speed at which we were traveling. He kept asking if we had passed certain landmarks in his local area until we were already approaching the Sentani airstrip. In spite of being afraid of the plane, he was anxious to go and hadn't minded the torture of bathing and appearing before his people in clothes. Once when the pilot was reporting his position he nudged me and asked, "Is he lost?"

As we went from place to place in Sentani to look after our business affairs the Dani chief accompanied us. We spent some time telling him about certain things in which he was interested. He remained dignified as usual! When we took him to the ocean he drank and drank of the salt water. He found an old bottle on the shore and filled it to bring to his friends. When he passed it around after we came back, it only got to the first four men and it was

all gone. "Bad News" also enjoyed riding in the car but was unimpressed when he saw cows, deer, horses and acres of fruit trees. The thing that excited him was seeing one of the large pigs which they raise at the coast. He was ready to make a deal on the spot for one of them.

One afternoon he came staggering up to the house at Sentani with a whole car spring over one shoulder and several spring leaves in his hand. He wanted to take all that good steel back for his people to make adzes. Finally he agreed to leave the big piece behind and just take the smaller ones.

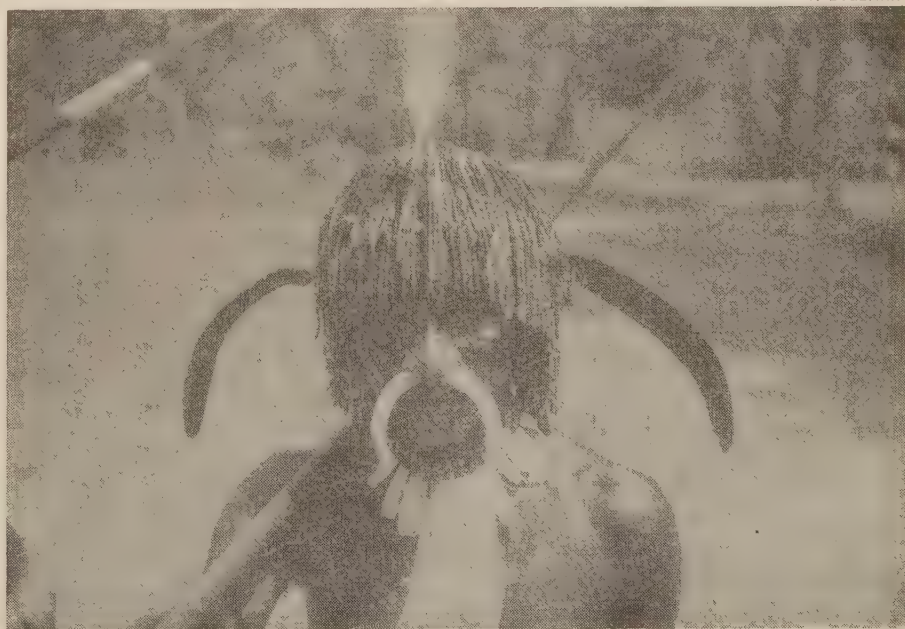
Our purpose in taking him with us was to impress him with several things that might overcome ideas the people have which hinder their acceptance of the gospel. We want them to know that we are really people, that we have food and did not come to their country because we were hungry or wanted a place to live. Then we want them to know that we have come to the Baliem Valley because the love of Christ constrained us to minister to them.

Please pray with us that these things may be realized as a result of this visit, and that it may help open the way for the Danis coming to the glorious truth, light and liberty of the gospel.

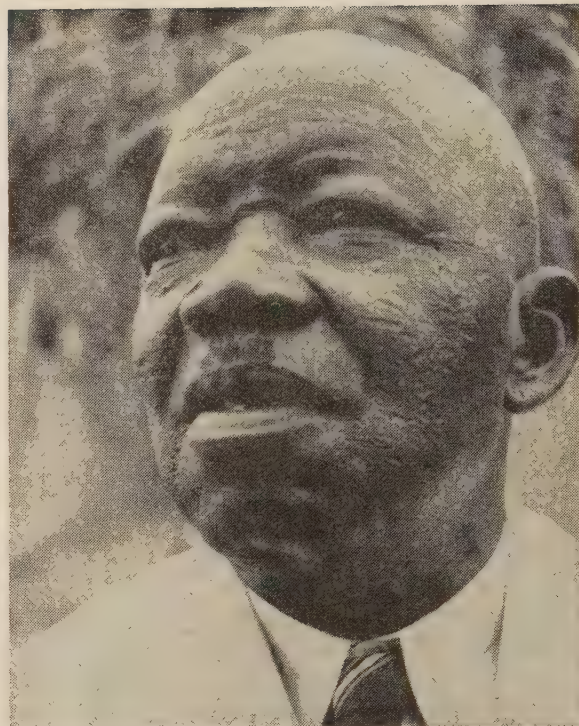
THE ALLIANCE WITNESS Campaign begins October 18. Renew early.

A Dani tribesman would find civilization strange

T. BOZEMAN



*Tomasi Paku, president of the Congo church since 1931
 . . . as a lad of "sixteen rainy seasons"
 persuaded by an uncle to work for missionaries
 at Maduda mission station
 . . . converted in 1893 while listening to instructions
 to baptismal candidates . . .
 sent to witness in other towns but felt need of training
 . . . started work at Mbamba . . .
 experienced great persecution and temptations
 . . . went to Yema, where chief strongly
 persecuted believers; his own son was later converted
 . . . filled with the Spirit in 1908 . . .
 church grew to over 1,000 members . . .
 Paku joyfully sent his best laymen to witness for the Lord
 in other districts . . . seven other church centers
 were started . . . ordained at Kinkonzi in 1913 . . .
 a man of prayer, humble, a mighty worker,
 a loving, tender Christian filled with the graces
 of the Spirit . . . past eighty years of age,
 still zealous in service for the Lord . . .*



Congo's Diamond Anniversary

THIRTY neatly dressed young men from Boma city boarded a chartered bus in predawn darkness. They were office and store clerks bound for Kinkonzi. From the bush country others had already started on their way to the same city; groups of men from the villages carrying their shoes in their hands. What was attracting them to Kinkonzi? The Diamond Anniversary service of The Christian and Missionary Alliance in Congo. By Sunday afternoon, June 28, two thousand Congolese had gathered for the three-hour, open-air program.

Rev. Malvin Knudson, field chairman, in the opening message reminded his hearers of the grim first days of missionary work in Congo. Death felled the leader and scattered the survivors of the first expedition in 1884. Those who followed and established the work were undaunted but they too were hard-hit by death and disease. At one period the missionary dead outnumbered the living.

By REV. ROBERT NIKLAUS

The anniversary service itself was a striking tribute to the worthiness of the sacrifices made in those costly years. Nearby the place of assembly nestled a small fenced-in area, one of the Mission's several cemeteries.

The opening of early centers was recounted by venerable Tomasi Paku. He has been a leader in the national church since 1900, and her president for the past thirty-five years. Paku still remembers the uproar caused by the first missionaries who entered Maduda. Many men of the village council were determined to throw them out. They feared the white men would eat their souls. But the counsel of more commercial-minded elders prevailed, and the "rich white men" were permitted to stay.



Readers of THE ALLIANCE WITNESS will soon receive a copy of the special 75th anniversary edition of "Congo Tidings." It is a beautifully printed 24-page brochure.

High light of the afternoon anniversary service was the message by "Tata Kopi," Rev. D. C. Kopp, at present district superintendent in Western Pennsylvania and formerly a missionary in Congo for two terms. His ministry was made especially effective by an amazing grasp of the native language in spite of long disuse. A wizened old village elder exclaimed: "Aba! He has slept for twenty-seven years in the distant land, and now he comes forth and speaks our words indeed!"

There was one flaw in the Diamond Anniversary service. President Tomasi Paku publicly chided the missionaries for their slowness in providing education for the church youth. This criticism, on the part of one who has been a staunch friend of the missionary for so many years, points up a current problem for both church and Mission in Congo.

The difficulty largely stems from the colonial policy of Belgium in the Congo. For twenty critical years

the Roman Church enjoyed a monopoly of government education subsidies. Goaded by the distasteful alternatives of Romanist schooling or nothing, the Protestant missions conducted their own school program for Congolese believers as best they could. Just ten years ago the colonial government agreed to help Protestant mission schools as well.

If the Congo national church is without schools now, her congregations in the next decade or so will be entirely made up of old men and women. Appreciating this imperative demand, the national church and Mission are entering into a school program of mutual responsibility. And the government, too, is now being pressed to provide the Congo Alliance Church of 40,000 members with that educational assistance rightfully theirs as people of the land.

Difficulties there were, as Mr. Kopp pointed out, and difficulties there will be. But in a country seething with impatience to advance the possibilities of the Congo Alliance far outstrip her past. The Diamond Anniversary is but a point at which to take a second breath. The great work lies ahead. ♦ ♦ ♦



W. BRAUN

A church crowded out—Kinkonzi, Congo

Some Facts about Congo

The Congo Alliance Church is the oldest and largest on our foreign fields. Missionaries first went to the Congo in 1884. Because of disease and satanic attack many of them died within months. Others took their place and through the years God has called out a people for His name. Today there is a thriving church of nearly 40,000 persons.

A corps of 50 missionaries and 1,500 national workers preach the gospel as pastors, catechists and schoolteachers. There are 166 young men and women now in training at the Kinkonzi Bible school.

Fetishism and Catholicism challenge the preaching of the gospel. At present a cult called "Ngunza"—a mixture of Christianity, Catholicism and witchcraft—offers the greatest opposition. . . . Pray for the Congo.

An early itineration, Congo: Misses Agnes Killer and Josephine Harris and Rev. A. J. Stevenson, with carriers





RICARDO POSECK

Rev. Mahlon Amstutz calls the children on Mocha for a meeting

A Lonely Island Receives a Witness

By MRS. ROBERT NEWMAN

Thirty-one miles off the shores of south-central Chile lies the tiny island of Mocha. Mocha comes from the word "mochar" which means "to cut or lop off." This name is derived from the shape of the trees which are flattened or chopped off at the top by the fierce south wind sweeping almost continuously across the island.

There is no natural harbor and it is very difficult for boats to approach the shore. They can do so only on the rare occasions when the sea is calm. As a consequence the eight hundred island inhabitants have been left largely to themselves, and this has meant spiritual darkness. The Mochanos had never heard the gospel until 1957. For sixty-two years missionaries have preached the gospel on Chile's mainland but Mocha lay forgotten. No attempt had ever been made to reach across this expanse of water.

Then during the closing days of 1957 Ricardo Poseck, a young amateur aviator from the Second Alliance Church in Temuco, flew to Mocha with Christmas presents donated by a social organization. As he conversed with the people he became aware of their forlorn spiritual condition. He learned that they were Catholic in name, since at times a priest had gone to the island to baptize the babies and marry the young people. But they knew absolutely nothing of the true gospel. Ricardo returned home with a real

burden for these people and he told his church of their spiritual need.

Finally in July, 1958, Ricardo took off again for a week-end trip to Mocha. July is the middle of winter here, days are the shortest and weather is most uncertain. The type of plane available to a civilian flyer in the Temuco airport is not a DC-6! When Rev. Mahlon Amstutz went along as passenger on the two-seater plane it was apparent that he was willing to expose his life for the sake of the Christian message. As a matter of fact, at one moment over the island, when the light craft hit an air pocket and dropped like a stone for two hundred feet, he wondered if he were not at the end of the road.

But the results were rewarding. Meetings were held in a hall where more than two hundred persons gathered. It was a novel experience to meet with people who had to be taught to sing. Chilean church services are characterized by lively congregational singing, but there was nothing like that on Mocha. Everything was new and had to be taught from the simplest form: choruses, hymns, prayer. What a joy to be able to preach the gospel to people who were hearing for the first time! They had been so near to the witness of hope and salvation and yet so far away. Mr. Amstutz inquired how many had a Bible. One elderly lady had a New Testament.

The interest in the evangelization of the island has been kept alive and

recently a determined effort was made to carry out a real campaign. Plans were made prayerfully. Offerings came in from different sources; the young people's league of Temuco's Second Alliance Church bought Bibles and tracts to saturate the island with gospel literature. Two young Alliance pastors, Aulin Vilches and Luis Puentes, offered to dedicate a week to special meetings in this pioneer area. Bad weather and unfavorable flying conditions prevented their returning home, so the meetings continued for two weeks. Services were held nightly and there were children's meetings every afternoon. The two hundred homes on the island were faithfully visited.

The results were spectacular. On the first night eighteen persons responded to the invitation to accept Christ. Over the whole period there were forty-eight confessions of faith, many of them from teen-agers. A real revolution was effected in many homes with a cleaning up of things the islanders came to believe were offensive to the Lord. Images were discarded as something belonging to idolatry rather than Christianity. In the hearts of some was born a desire to have a permanent center for worship; land and lumber were donated for a church and school.

It was evident that the problem which required most urgent solution was to find a way to assure the continuance of the work after the pastors had left. Two regular weekly meetings were arranged, with two of the most likely believers named as leaders. They are still babes in Christ and certainly need your prayers. The vital faith of our young pastors was demonstrated: a sick little boy was prayed for and the Lord responded with healing power. The mother promised to continue faithfully in the service of Christ.

There are difficulties to be solved, especially those related to flying conditions in a region where fogs are frequent and winds are violent. Pray for Brother Ricardo Poseck as he pilots his tiny plane. Pray also that others who have the necessary means and skill for air transportation may become interested in this island. We believe the Lord has begun this work; it presents to us a challenge and an opportunity to coöperate with Him in carrying it out.

India-Marathi

Praise the Lord for the splendid work done by the women's adult literacy groups during this hot season (6/17/59 issue). In one town they spent the days witnessing to the high caste women and the evenings teaching literacy classes. Pray that the seed sown may bring forth much fruit. . . . The missionaries of Gujarat and Marathi will hold a joint spiritual life conference in October. Pray that this will be a time of blessing and deepening in the Lord. . . . The boarding and Bible schools have opened for a new term. Pray for both teachers and students.

Guinea, West Africa

Pray for revival in both the Telekoro Bible School and the Girls' Bible School at Baro. Both schools have a large enrollment, and studies are progressing nicely; however, there is need for a moving of the Spirit.

Sudan-Upper Volta

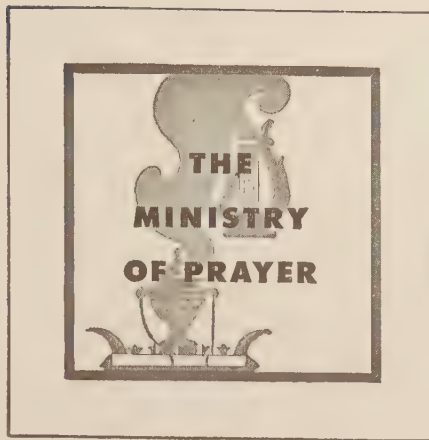
Missionaries have at last been able to enter the northern section of the Black Bobo tribe (9/24/58 issue). Pray for Rev. and Mrs. D. G. Crooks who in August moved into a partly built station at Ouroué (pronounced "Woroway"), that they may know new power from God for this ministry.

Congo

The Congo national church has over forty thousand members, many of whom pay government taxes. The taxes finance in part the excellent Roman Catholic school system in our area. The Alliance Mission-sponsored schools do not receive any such help and consequently suffer. Many of the youth of the Alliance church are faced with the alternative of a Romanist education or nothing. Pray (1) that the government will accord recognition and financial assistance to the Protestant schools as they are now doing for Roman Catholic schools; (2) that the national church will accept a more coöperative responsibility in educating its youth, and (3) that the Mission will have divine vision and wisdom in charting and directing an effective school program.

Gabon

Continue to pray for Mr. and Mrs. T. R. Stombaugh as they establish the new gospel center at Moánda in Franceville (8/12/59 issue). Inconveniences are being encountered in finding a place to settle because the mining company has not yet established its property limits in that area. . . . The Gabonese government has ruled that all children of six to sixteen years of age are to be in school five years from now. This action has launched an effort to open 172 new classes a year. Pressure is being put on the Alliance Mission to take its proportion of responsibility in educating the youth of Gabon. Pray that the Lord will give wisdom in the decisions and dealings with the authorities in this matter.



Viet Nam

The government has given the Alliance an excellent piece of ground in the city of Binh Dinh, a city that could be the key to evangelizing the surrounding villages in the province. At the present time, however, there are only a few Christians in this city. Pray that the Lord will establish a church there. If a building is not put up soon, the government will take back this property. . . . There is progress in central Viet Nam: two sorcerers in Phu-Yen Province have been converted. One is now a zealous witness for the Lord and wants to have a church in his home. The church at Tuy Hoa (2/25/59 issue) is planning to open an outstation in his village. The other sorcerer was converted in the city of Song Cau and a ceremony was held to burn his fetishes. . . . The church at Song Cau is meeting in the parsonage. Three years ago there were only three Christians in this city. Today there are over fifty people who meet to worship God. This is a growing city which will soon have its own airfield. The church has a piece of property in the center of town, only a short distance from the market. Pray with them that they will soon be able to erect their own church building.

Tribes of Viet Nam

Rev. and Mrs. H. A. Jackson, missionaries at Djiring, ask prayer that they may know how best to enter into the Maa tribe and that God will give them the family of His choice to serve Him there, and that they may have wisdom in carrying on short term Bible school sessions and be enabled to contact the ones whom He would call to prepare and train for full-time service. . . . The missionaries at Dalat are praying for complete victory and deliverance for Bang A, one of the older graduate preachers, who has been sick for several months. His ailment cannot be diagnosed by any doctor, and he is obsessed with the fear of witchcraft.

Cambodia

Pray for Rev. Ouch Chan, president of the national church. The pressures of family needs bear heavy upon him and bring discouragement in his work. May God help him to commit all to Christ.

Laos

Praise God that in the troubled north country, in an area where a pioneer ministry has been carried on by an isolated national worker, sixty-seven tribal believers were baptized recently. Others are under instruction leading to baptism. One chapel has been dedicated.

Thailand

Mr. Som Dee, a Thai student, is now attending Ebenezer Bible Institute in Zamboanga City, Philippines. Pray that he will be able to adjust easily to his new surroundings, be enabled to speak and understand English with real liberty, come to know the Lord intimately and the Word of God thoroughly through his studies and fellowship at the school, be a witness unto the Lord in his life and word that will bring glory to the Lord. . . . Pray that the young people attending the conference at Gumpawabee, Udon, October 4-11, will be brought into vital contact with Jesus Christ.

Colombia

Praise God for a time of blessing at the women's retreat held in Armenia in July (5/20/59 issue). . . . Also praise God for His mighty presence in other conventions throughout the field (7/29/59 issue).

Ecuador

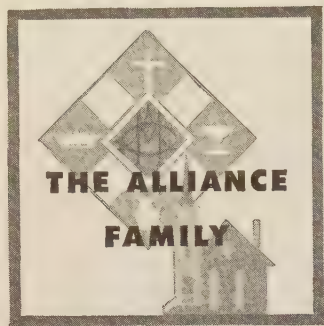
The annual national church conference will be held in Ambato the week of October 5. Urgently pray that God will work in the heart of pastors and delegates, also that the president and the members of the national committee to be elected will be men of God's choosing. . . . God richly blessed in the tent campaign in the little town of Tosagua in the province of Manabí (5/20/59 issue). Over one hundred persons attended the service each night. Thirty-one people decided to follow Christ. Pray that these new believers will grow in the faith as they attend the regular services to be held Sunday mornings and Tuesday nights.

China-Hong Kong

Hundreds of children are enrolling for the new semester in the self-supporting Christian day schools operated by the Alliance churches. Tremendous opportunities to witness are afforded the teachers and definite results are seen in the lives of students. . . . The Taipo High School (8/26/59 issue) is a government school under Alliance Mission management that will open in October. Should Christian teachers not be available, the government will supply teachers of other faiths. Praise God for some good contacts with eligible Christian teachers; pray that He will supply the needed personnel.

New Guinea

Pray for the new Christians in the Ilaga Valley and for our missionaries there in the tremendous task of teaching spiritual truths to these people who have discarded their fetishes.



To the Fields

Rev. and Mrs. Roderic M. Landis sailed from San Francisco on August 28, returning to the Philippines for their fifth term of service.

Rev. and Mrs. Edgar H. Lewellen and children, Thomas, Barth and Tedd, sailed from New York September 3 for their second term in India. They will be stationed at Murtazapur in the Marathi section.

The Misses Helen A. Erlandsen and Evelyn N. Holiday, R.N., and Rev. and Mrs. Crolin G. Ingram sailed from New York September 9 for Viet Nam.

Miss Holiday is returning to the Tribes of Viet Nam Mission. She will be stationed at Dalat.

Miss Erlandsen is going to the field for the first time, and will be stationed at Nhatrang for language study. Her home is in Freeport, N. Y., and she is a member of the C. & M. A. church in Bellmore. She is a graduate of Toccoa Falls Bible College.

Mr. and Mrs. Ingram, who are also going to the Tribes of Viet Nam, are graduates of Toccoa Falls Bible College. Mr. Ingram, whose home is in Talladega, Ala., is a member of the Neighborhood Alliance, Brent, Fla. Mrs. Ingram comes from Pensacola, Fla., where she is a member of the Alliance church.

On Furlough

Rev. and Mrs. Paul W. Gunther returned August 26 from Thailand. They are retiring from active missionary service, having completed a three-year term of special ministry on the field to which they were the first Alliance missionaries.

Miss Dolores M. Jones and Rev. and Mrs. F. W. E. Roffe arrived August 31 from the Republic of Guinea and the Sudan, West Africa, respectively.

Rev. and Mrs. N. Robert Zierner and children, Beth, Robert and Miriam, arrived September 5 from the Tribes of Viet Nam Mission.

With the Lord

Mr. Jesse O. Peek, an elder in the Stillwater, Okla., Alliance Church, went to be with the Lord on July 13 in El Dorado, Ark., where he had attended a family reunion. Mr. Peek first came

into contact with the Alliance under the ministry of the late Rev. P. R. Hyde. The funeral service was conducted by the pastor, Mr. J. B. Masters. Mr. Peek is survived by two daughters and two sons.

The New Generation

To Mr. and Mrs. J. H. Livingston, Viet Nam, a daughter, Nancy Ellen, on August 6.

To Rev. and Mrs. O. J. Abrams, on furlough from the Philippines, a son, Philip Roy, on August 29.

To Rev. and Mrs. Charles W. Good, Peru, a son, Caleb Mark, on August 11.

To Rev. and Mrs. George McDaniel, Bound Brook, N. J., a son, Keith Donald, on August 28.

To Mr. and Mrs. George Wood, Joyce, Wash., a daughter, Rebecca Ann, on July 31.

Laymen's Retreat Held at Nyack

Over forty Alliance laymen and pastors from three states attended the LCMA Laymen's Conference held at Nyack Missionary College July 10 and 11. The chairman was Walter Davis, York, Pa. The Yorktown Heights, N. Y., church furnished the special music under the direction of Paul Eck. The majority of the men were not members of the LCMA, and new local fellowships are planned as a result of this retreat. The speakers were Al Nanfelt, Middleboro, Mass.; Rev. L. L. King, Foreign Secretary; Rev. Nathaniel Billings, missionary to Ivory Coast, Africa, and Rev. P. W. Reidhead, New York City.

Pastor Injured in Accident

Rev. Gerald Wells, pastor in Phoenix, Ariz., was injured in an automobile accident on July 30. He suffered a fractured skull and a spine injury, and is still suffering quite a bit of pain in his head and back. Mrs. Wells wishes to express their thanks to all who have prayed for him and asks that his friends

(Continued on page 19)



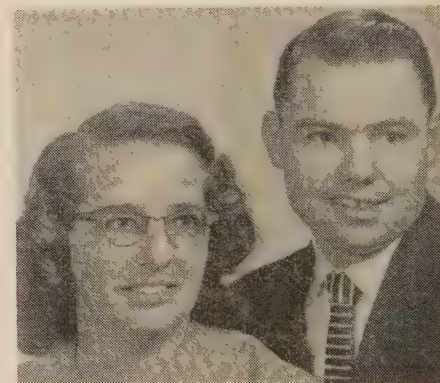
Rev. and Mrs. R. M. Landis
Philippines



Evelyn Holiday, R.N.
Tribes, Viet Nam

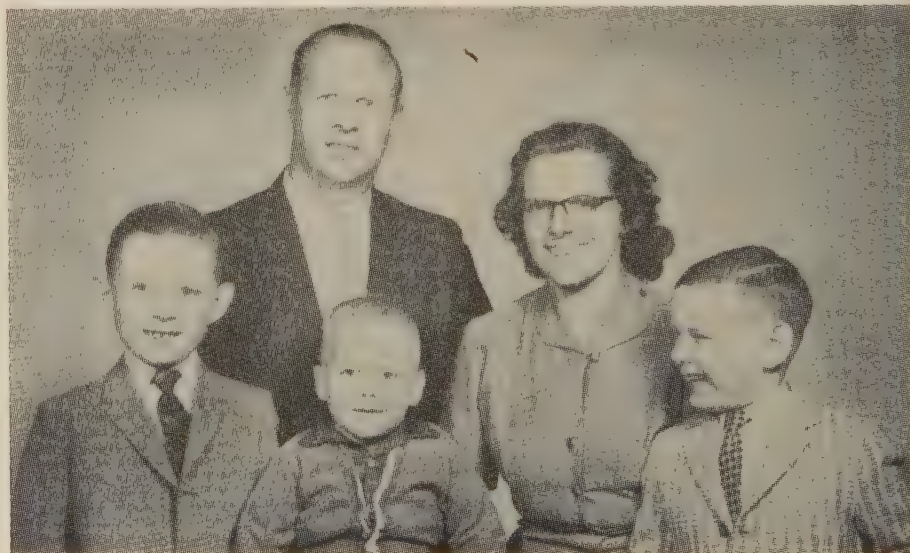


Helen Erlandsen
Viet Nam



Rev. and Mrs. C. G. Ingram
Tribes, Viet Nam

Rev. and Mrs. Edgar H. Lewellen and sons, India



Sunday

HEBREWS 13:1-9 (verse 8).

This is but an echo of the voice that spoke these parting words a generation before: "Lo, I am with you alway, even unto the end of the world." Jesus did not say, "I will be"; that would have suggested a break; but "I am," an unchanging now, a presence never withdrawn, a love, a nearness, a power to heal and save, as constant and as free as ever, even unto the end of the world. "Jesus . . . the same yesterday, and to day, and for ever."—A. B. SIMPSON.

Monday

REVELATION 11:15-19 (verse 15b).

When, O crowned Jesus; when, O loving Saviour; when, O patient and just Judge—when wilt Thou come forth from Thy hiding and change tears to smiles and groans to joys? When shall that choral song burst forth, sweeping through the air and circling about Thy throne, which shall proclaim the redemption of the world to the Lord God?—HENRY WARD BEECHER.

Tuesday

ISAIAH 53 (verse 5).

Dr. F. Siegmund-Schultze, of East Berlin, tells of a small boy who had disobeyed his parents. He was therefore ordered to sleep on the floor. That was the child's dark night. But next morning upon opening his eyes, there on the floor beside him was his father. The spirit that pours through Jesus, most of all as He hangs helpless on His cross and unable physically to lift so much as a finger in behalf of men, is not just Jesus' spirit. It is God's.—SELECTED.

Wednesday

2 CORINTHIANS 5:1-10 (verse 7).

*When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is sure but that God still
reigns,
That is just the time to trust.*

*'Tis better to walk by faith than sight
In this path of yours and mine;
And the pitch-black night, when there's no
outer light
Is the time for faith to shine.*

—SELECTED.

Thursday

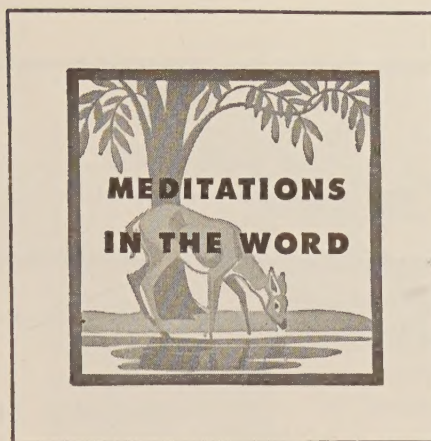
ROMANS 12:1-8 (verse 2).

The holiest and ripest saint of God will be the first to admit that he has scarcely begun to understand what words like that mean. We are so easily satisfied with ourselves. A really renewed mind would be a shock to most of us. There is yet so much of the Pharisee about us. The Lord called the Pharisees of His day hypocrites, not quite in the same sense in which we use the word hypocrite, the man who sets out to deceive other people, but rather in the sense of a man who deceives himself. —EXCHANGE.

Friday

JEREMIAH 44:24-30 (verse 26).

No one need think that he can outwit God! He may boast of what he expects to do and follow words with corresponding ac-



Edited by EDITH M. BEYERLE

tion, but God still sits upon His throne and always has the last word and the last act. And this is true even regarding His children who willfully turn to their own ways, for God's laws are final. He will leave them to themselves until their testimony of a "living God" is obsolete (v. 26b). What tragedy as a result of disobedience!—PAMELL.

Saturday

MATTHEW 7:7-14 (verses 7, 8).

Many a ship passes in the night, touching at our wharf with the precious freight for which we have been praying, but we are not there to receive it. Many a dove comes to our window from the weltering waste of waters, but we are too immersed in other things to notice its light tap. We pray but we do not wait; we ask but we do not expect to receive; we knock but we are going before the door is opened. —F. B. MEYER.

Sunday

EPHESIANS 2:1-10 (verse 8).

The difference between man's moral system and God's great salvation is that man is always trying to dig up the rocks and remove the snags from the river, while God is aiming to pour a floodtide into the channel that will lift the little boat above the snags and rocks.—A. B. SIMPSON.

Monday

MARK 9:42-50 (verse 43).

When Thomas Cranmer, archbishop of Canterbury, was tied to the stake and the fierce flames commenced to leap up around him, as soon as he saw them rise he stretched out his arm and thrust his right hand into the flame and held it there unflinching and immovable until it was consumed before his body was even scorched. Thus did he show his horror at his sin and his true penitence by casting off from him the hand which had signed his recantation. —ANONYMOUS.

Tuesday

ISAIAH 59:1-10 (verse 2).

A traveler journeying through Scotland drew nigh to that famous monarch of Scottish Highlands, Ben Lomond. But as he raised his glass to gain a closer view

of its noble summit, what was his surprise to behold nothing but a broad expanse of green. A single leaf had come between his lens and the mighty hill, and the latter could not be seen. One little sin is more than sufficient to hide from us our Saviour's face and block the road which leads us unto Him.—SELECTED.

Wednesday

1 CORINTHIANS 3:6-13 (verse 9).

*O Master! when Thou callest
No voice can say Thee nay,
For blest are they that follow
Where Thou dost lead the way;
In freshest prime of morning,
Or fullest glow of noon,
The note of heavenly warning
Can never come too soon.*

*O Master! when Thou callest
No foot may shrink in fear,
For they who trust Thee wholly
Shall find Thee ever near;
And chamber still and lonely,
Or busy harvest field,
Where Thou, Lord, rulest only,
Shall precious produce yield.*

—S. G. STOCK.

Thursday

ISAIAH 7:1-9 (verse 4).

As soon as anything presents itself to your mind as a suffering and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that when the cross arrives it will not be so very burdensome because you had disposed yourself to a willing reception of it.—MADAME GUYON.

Friday

LAMENTATIONS 1:1-11 (verse 7).

How like all human nature: it remembers the good things of life when they are past and gone! And God's people are not exempt. They fail often to acknowledge the good hand of God upon them until it is lifted and affliction moves in. Very often God must send or allow sorrow to enter a life in order to call it back to Himself, where it shall again rejoice in His mercy and love. Happy are those who are "exercised" by this chastening (Heb. 12:11). —PAMELL.

Saturday

MARK 12:28-34 (verse 30).

Ye shall find it your only happiness, under whatever disturbeth and crosseth the peace of your mind in this life, to love nothing for itself, but only God for Himself. It is the crooked love of some harlots that they love bracelets, earrings and rings better than the lover that sendeth them. God will not so be loved; for that were to behave as harlots, . . . to abate from our love when these things are pulled away.—SAMUEL RUTHERFORD.



When you move . . .

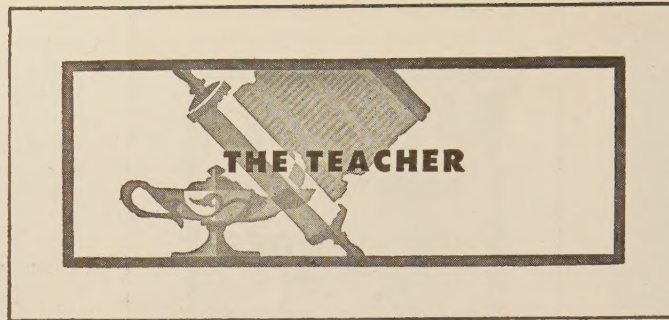
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September 27, 1959

LESSON TEXT—
Malachi 2:17–3:4, 16-18

GOLDEN TEXT—
Psalm 101:6

DEVOTIONAL READING—
1 John 1:5-9



By Harold J. Sutton

October 4, 1959

LESSON TEXT—
Acts 1:1-14

GOLDEN TEXT—
Acts 1:8

DEVOTIONAL READING—
John 14:12-21

God's Call to Faithfulness

Verse 17 "is the introduction to the book's new section. The faithless . . . have, as it were, worn out God's patience. . . . Because their expectations . . . were not at once fulfilled, they called in question God's justice and holiness, and even the future judgment" (*Pulpit Commentary*).

I. THE TWO MESSENGERS (Mal. 3:1).

God spoke to men in visions and dreams, by prophets and judges. He will at last speak by His Son. John the Baptist is the first messenger (cf. Mark 1:2). Isaiah foretold the coming of this rugged prophet who would prepare the Messiah's way (Isa. 40:3). The second messenger is "the Lord." The announcement answers the question (2:17): "Where is the God of judgment?" He is "the messenger [angel] of the covenant." It would appear that the angel of Jehovah, who appears so often in the Old Testament, was sent to prepare men for the incarnation at Bethlehem.

II. THE TWO ADVENTS (Mal. 3:1-4).

It is characteristic of Old Testament passages on this truth that the age of grace appears as a hidden valley. On either side are the peaks of our Lord's two advents which blend into one. When the Lord comes again it will be in judgment. None will be able to stand unless cleansed through grace.

III. THE TWO JUDGMENTS (Mal. 3:2-6).

The divine purpose is to purify. With the Lord as smelter, fire and lye play their part, and this has to do with the "sons of Levi." Judgment begins at the house of God (1 Pet. 4:17). Righteousness is the pleasing of God as of old. God will convince the wicked by His judgment. This will be sudden and terror-filled.

IV. THE TWO TESTIMONIES (Mal. 3:13-17).

The ungodly complain that religion is profitless; service to God is drudgery. But the remnant who fear the Lord value His name and contemplate the discoveries of grace. God records this; it is kept in the "book of remembrance." When the wicked increase in godlessness, believers should abound in holiness. Present-day spiritual anemia is no excuse for personal faithlessness. The godly remnant of Malachi's day had nothing but the name of the Lord. The grandeur of the nation was gone; the priests had corrupted their office; kings had passed away, and all that was left was a powerless formality. The remnant, however, found God sufficient and heard Him say, "They shall be mine."

V. THE TWO DESTINIES (Mal. 3:18).

Just as the average man cannot tell the difference between genuine and artificial diamonds, so the Christian cannot always discern between the children of God and those of Satan. That is not our task. We are to seek in the dark places of earth for jewels (men who need redemption) and tell them of the Christ. When He comes we shall know who are the righteous and who are the wicked. Every man's character shall be revealed and we shall know as we are known. The righteous shall be the jewels that will make up His crown, but the wicked shall depart into everlasting fire. As for us, we must determine with which group our lot will be cast.

"You Shall Be My Witnesses"

The Book of the Acts records the gospel applied in the acts of the Holy Ghost. The door of faith is opened and Pentecost links the old with the new. Here the church begins to witness.

I. PROVIDENCE OF SCRIPTURE (Acts 1:1-3).

"The former treatise" was the Book of Luke. Our Lord's postpassion and preascension life was one of (1) *demonstration* (v. 3). No unbeliever has had or will be permitted a sight of the Redeemer between the resurrection and the revelation, when He will come *with* His saints. Forty is the number for testing or proving. (2) *Direction* (v. 2). Here was a short but intensive training course in which our Lord opened the eyes of the disciples (Luke 24:31), opened the Scriptures (Luke 24:32) and opened their understanding (Luke 24:45). (3) *Dedication* (v. 3). The Saviour's precrucifixion and postresurrection interest was the same; it was "the kingdom of God."

II. PROMISE OF THE SOVEREIGN (Acts 1:4-8).

The verses contain a (1) *command*. The upper room in Jerusalem was to be the scene of the historical and dispensational Pentecost. The place of crucifixion was to be the place of power. (2) *Condition*. The disciples were to wait. For them it was the connotation of time; for us it is the content of truth. It is the bringing to actuality of those requisites (consecration and faith) which are essential to fullness. (3) *Contrast*. Two baptisms; two baptisms; two results; two tenses. (4) *Commitment*. As to *ability*: the "power" is holiness. The secret of spiritual power is a holy life. Power here is always proportioned to purity. As to the *task*: witnessing is to assume world-wide proportions and the equipment for this is the baptism with the Holy Ghost. Since the ability is proffered, the task is possible.

III. PERSON OF THE SON (Acts 1:9-12).

Luke's eyewitness accounts record the (1) *ascension*. The law of gravitation was reversed and earth yielded in homage. "Heaven stoops in luminous cloud to robe Him for His enthronement." (2) *Announcement*. Angelic testimony added confirmation and bridged the present and future. The world has not seen the last of the Son of Man. (3) *Advent*. At His coming it will be the "same . . . so . . . like . . . as." "Godhead and Manhood were joined . . . , never to be divided."

IV. PREPARATION OF THE SUBJECTS (Acts 1:12-14).

In an atmosphere of praise and blessing the worshippers' preparation was (1) *purposeful*. Obedience, as indicated by the verses, reveals this. We are prepared as we place all on the altar and lay hold on the promise. (2) *Personal*. Each, while assembled with the others, was there for himself. It was neither by proxy nor in absentia. Spiritual experiences may be shared collectively; they are experienced personally. Pentecost is individual and personal. (3) *Prayerful*. The prayer and supplication continued with one accord. It was united, persistent, importunate prayer. Desire was believing and protracted. When this obtains any time, anywhere, Pentecost is always assured.

THE ALLIANCE FAMILY

(Continued from page 16)

continue to pray for his complete healing.

Church Begins a Broadcast

The Miami Gospel Tabernacle of The Christian and Missionary Alliance has begun a broadcast called "The Hour of Grace and Power." It is broadcast each Sunday evening at 8:30 over WMIE (1140 kc.). This station covers all of southern Florida. The program is under the direction of the pastor, Rev. Dwight Porter.

Pastoral Changes

Rev. C. W. Busse, Stow, Ohio.

Rev. C. H. Erickson, Pitman, N. J.

Rev. William Fry, West Side Alliance Church, Orlando, Fla.

Rev. Roland M. Given, Professor, Simpson Bible College, San Francisco, Calif.

Edmond Gray, Neighborhood Alliance of Brent, Pensacola, Fla.

Gerald Hagerty, Mobile, Ala.

George Henderson, Tuscaloosa, Ala.

Thomas Hicks, Graysville, Ala.

Henry Hiebert, Hopeville, Ont.

Rev. Harold Johnson, Rome, Ga.

Rev. R. F. Merrill, Fremont, Nebr.

Rev. M. W. Radcliffe, Ravenna, Ohio.

John K. Ritchie, Ribstone, Alta.

Rev. Palmer Rupp, Sioux City, Ia.

Rev. Donald Shepson, Oakland-Piedmont, Calif.

Arnold Cook, Parry, Sask.

William A. Brown, Hythe, Alta.

Malcolm Casn, Tilman, S. C.

Joseph D. Edington, Manhattan, Mont.

Rev. E. W. Henning, Hazelhurst, Ga.

Ray Miller, Fellowship Church, Tampa, Fla.

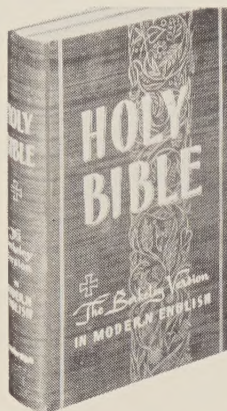
Peter N. Nanfelt, Marion, N. C.

Correction

In the July 15 issue of the WRITNESS in an article concerning the Alliance work in Chile it was stated that 400,000 pesos was equal to \$4,000 US. This should have been \$400 US.

Our Cover

In the Apo Kayan section of East Kalimantan, Indonesia, live the Punan Dyaks, who are nomads. The young lady on our cover is one of a small group of Christians who have made a permanent village, and have planted rice instead of continuing their gypsy life.



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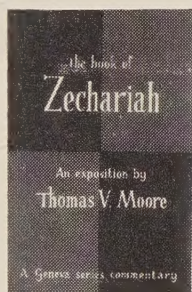
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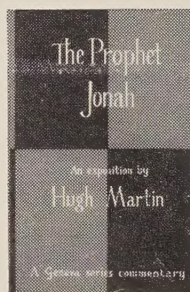
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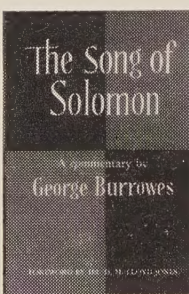
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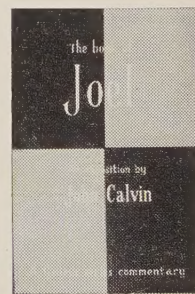
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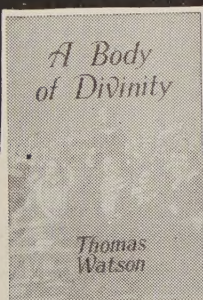
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